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Pac Theo Sem
Reading Room

LIFE OF LIFE.

To Him who is the Life of life,
My soul its vows would pay;
He leads the flowery seasons on,
And gives the storm its way.

The winds run backward to their caves
At his divine command,—
And the great deep He folds within
The hollow of his hand.

He clothes the grass, He makes the rose
To wear her good attire;
The moon He gives her patient grace,
And all the stars their fire.

He hears the hungry raven's cry,
And sends her young their food,
And through our evil intimates
His purposes of good.

He stretches out the north, He binds
The tempests in his care;
The mountains cannot strike their roots
So deep He is not there.

Hid in the garment of his works,
We feel his presence still
With us, and through us fashioning
The mystery of his will.

—Alice Cary.

THE PACIFIC

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SOME SIGNIFICANT EVENTS AND STATEMENTS.

Certain events and statements of recent date have important bearing on one of the great world problems. To the casual reader they may not have seemed of any great significance, but to the student of history and of the world's future they are of great significance.

On Wednesday, August 28th, there appeared in the daily press dispatches a statement made in Toronto, Canada, by the Japanese Consul for that country:

"The enactment of an anti-Japanese immigration law in Canada would give immediate rise to an international question between Great Britain, Canada and Japan for the reason that by treaty of friendship, commerce and navigation made last year between Japan and Canada, this country is bound under article 2, to give the Japanese the same entire freedom of entrance, residence and business occupation as the Dominion extends to any of the European nations, to say nothing of our position as an ally of Great Britain, to which bond Canada is herself a party.

"The Japanese Government, moreover, would never entertain any idea of allowing their people to be discriminated against."

At the time when this declaration was made in Canada the United States mails were carrying to all parts of the country the September number of the Century magazine containing an article by Richard Barry, a trusted correspondent of that high-class journal, a man who has had special opportunities for observing and studying the Japanese, in which it was said:

"With the present condition of public enlightenment and consequent democratic independence, no ministry in Tokio could hold office for a month if it dared to sign a treaty discriminating against the Japanese as an inferior race. Inevitably they will demand equal rights with the proudest of nations."

With reference to the possibility of war between Japan and the white nations, Mr. Barry says that the clearest statement came from a Japanese statesman, a former member of the cabinet, and a man of known diplomatic aloofness. Speaking to an American, this Japanese statesman said:

"Japan has a history fully as long and filled with as many glorious achievements as yours; it entitles her to a self-respect equal to yours. And she must demand that full equality before the customs as well as before the law of nations to which her history entitles her. So long as she is placed in the class and treated with the disrespect shown by whites toward Chinamen, Indians, Negroes, Filipinos, or Cubans, there is laid down the gauntlet of an irrepressible conflict."

About the time the Japanese Consul in Canada was declaring himself and nation as herein-before stated, and the Century Magazine was giving to the people the observations of its noted and trusted correspondent, nearly fifty of the prominent business men of San Francisco sat at a banquet in the Fairmount Hotel as the guests of Kikujiro Ishii, the director of the bureau of commerce of the department of foreign affiairs of the empire of Japan. Cordiality was at its height. Mayor Taylor was present, and said in response to a toast proposed by Mr. Ishii:

"This is another illustration of the way the Japanese do things. I do not think I have ever participated in a dinner more perfectly appointed. When we met Mr. Ishii two weeks ago we reciprocated his sentiments of peace and we can now heartily concur in this feeling that the two nations should remain at peace. Ishii's experience among us will tend to that end, and when he sees that there is no evidence of ill-feeling among us, I hope he will return to his government with the message that the two nations can move together along the broad highway of commerce in mutual amity. Let us bid Mr. Ishii Godspeed in his departure and hope that in his home he will be a strong influence to that forbearance without which no nations can be truly great."

And Mr. Ishii himself said:

"I congratulate you, gentlemen, on this bright outlook, and beg to assure you of Japan's sympathetic interest in all that concerns your prosperity. There is no envy or jealousy on my side of the ocean. We believe that there are room and opportunity for all, and we realize that everything which brings prosperity to you, either directly or indirectly, brings good to us.

"I come back to you here in San Francisco more than ever impressed with the conviction which I have always entertained—and which my government entertains—that there is no sound reason for any friction or ill-will between the people of this great country and those of Japan. I believe that no question can ever arise between us which, approached in a spirit of fairness and mutual consideration, is not susceptible of honorable and satisfactory adjustment."

Let it be noted that Mr. Ishii expressed the conviction that no question can ever arise which will not be susceptible of honorable and satisfactory adjustment, provided it be **approached in a spirit of fairness and mutual consideration.**

All that was said at that banquet, and in general his observations and experiences in our country, up to that time, led him to believe that all questions would be approached in that spirit. Before Mr. Ishii so expressed himself at that banquet the Hon. John P. Irish had said on that occasion:

"We intend that the enterprise of Japan shall join with the enterprise of America in developing the resources of California. We want to aid Japan in becoming the England of the Orient, and I desire such an amendment to the laws that any Japanese who

desires to become a citizen of the United States can do so without restriction. We must not pay attention to petty local disturbances, but to the sentiment of the American people; never mind what other foreigners in California may say, they will find that the strong arm of the American law will be laid upon them to enforce justice to the Japanese. We want more of the Japanese in California instead of less—and we shall have them here."

Another representative San Franciscan, Mr. R. P. Schwerin, said:

"If this country ever dares to exclude the Japanese, that country will be justified and right in resorting to measures to uphold their honor and dignity. I hope we shall never resort to that dastardly action."

We write as we are writing at this time in order that more of our people may be brought to realize on what friendly relations between them and the Japanese depend.

The United States must come to stand unquestionably on the platform of **no race discrimination.** And this, not because the Japanese or any other people desire it, but because **God desires and wills it.** Nothing other than this is in accordance with the principles and teachings of Jesus, and no nation that does not conform to those teachings will be led into the promised land of the world's great future and given part in the ever-onward movement toward perfection and toward God.

THE RESTORATION OF THE UNITY OF THE HUMAN FAMILY.

The people of the Pacific coast have a fondness for quoting from a speech made in the United States Senate in 1852 by the great statesman, William H. Seward, in which was the declaration that "the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theater in the world's hereafter." Some of our people, however, forget seemingly that this same clear-headed, far-sighted statesman said in the same speech:

"Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary, and anciliary to the more sublime result now in the act of consummation—the reunion of the two civilizations which, parting on the plains of Asia four thousand years ago, and traveling ever after in opposite directions around the world, now meet again on the coasts and islands of the Pacific ocean. Certainly no mere human event of equal dignity and importance has ever occurred upon the earth. **It will be followed by the equalization of the condition of society and the restoration of the unity of the human family."**

It is the latter part of Seward's utterance that some of our people have forgotten and that others are in danger of forgetting.

With good reason may the American people say in the words of one of England's great poets:

"Lord, God of Hosts, Be with us yet,
Lest we forget! Lest we forget!"

We believe that the hand of God has been in the history of our nation. We believe that William H. Seward was just as divinely raised up in the fullness of time to do the work which he did do in shaping the future of the nation, as Washington was to be the father of our country and Lincoln its savior, or Martin Luther the apostle of the Reformation. We believe also that there was something prophetical in the utterance of Seward when, after speaking of the reunion on the shores and islands of the Pacific ocean of the two old civilizations, he said that it would be followed by the equalization of the condition of society and the restoration of the unity of the human family.

Such a restoration and unity we believe to be in accordance with the teachings of sacred writ. It is something of which historical students are becoming more and more convinced.

The Rev. Dr. Charles Cuthbert Hall of Union Theological Seminary, who has made a thorough study of the Orientals and their customs, says that his intercourse with the ancient civilizations of the East vielded every proof of such a unity. "The sameness of humanity seemed to me so absolute that I saw no reason why, granting an exchange of training and environment, they might not become as I, and I as they." And it is Dr. Hall's conviction that the viewless spirit of God has been "preparing a way in the Oriental consciousness whereby ultimately to express truths as yet largely unrealized in Anglo-Saxon religious experience."

The Rev. Dr. Sidney L. Gulick, in his masterly work, "The Evolution of the Japanese," says that the conflict between the East and the West is not racial, but civilizational. He says that his studies have led him to believe that the main differences between the great races of mankind today are not due to biological, but to social conditions. "They are not physico-psychological differences, but only socio-psychological differences. The Anglo-Saxon is what he is because of his social heredity, and the Chinaman is what he is because of his social heredity."

That great British scholar, Dr. Ramsay, Professor of Humanity in the University of Aberdeen, is of opinion that "the new stage toward which Christianity is moving, and in which it will be better understood than it has been by purely European thought, will be a synthesis of European and Asiatic nature and ideas."

And Dr. Stanley Hall, Professor of Psychology in Clark University, sets forth in his great work on Adolescence, writing of the adolescent races, a truth, not yet practically realized, that "every race has some qualities of body or soul that civilized races lack, but sorely need."

Dr. Clark says in this connection: "In ancient times, and still among savages, conquest was followed by commingling of bloods. Conquered races were absorbed and assimilated by intermarriage as in the colonies of ancient Rome and among savage tribes, who kill the males among their enemies and marry the females. This process requires a long time and also requires peace. Reclus states that for pure outlines of form and grace of movement many savages surpass civilized man. We have also a large body of evidence of the very superior stamina and mental vigor produced by some race mixtures. The bad qualities of half-breeds are generally due to prejudice and social ostracism. That the Beothuk and Tasmanian blood now flows in nobody's veins, the biologist considers an irreparable loss, and holds that these two

very vigorous stocks must, on general principles, have contained very precious elements that might have revitalized some decadent or accelerated some other ascendant stock, or been quickened themselves if wisdom, or chance had effected the proper combination. The Ainos of Japan, who are vanishing by amalgamation, are a very different and more primitive type than the Japanese, and both appear to be benefitted by the process of absorption. The Portuguese and the Dutch have been intermarrying for several centuries in farther India to the advantage of both races, as is true of the Russians with the older natives of Siberia. The mixture of Arabs with the North Africans has produced the Moors; many crossings of the Turks, the Spaniards and Indians in South America and Mexico, especially in Chile, which have resulted in Neo-Indian and Neo-Aryan types, show how favorably the crossing of races may act if differences are not great and if both sexes of both races marry with each other instead of only the men of one with the women of the other."

Our study of history and of the present trend of world affairs leads us to incline toward the belief that there will, in process of time, be a blending of many of the races that are now markedly different. The time, in all probability, will come when a marriage between a Caucasian and a member of one of the Asiatic races will be looked at no more askance than will a marriage between an American and a European.

At different times in the past it has been stated in The Pacific that there have been not a few such marriages out of which there has come only happiness. That of the noted author, Lafcadio Hearn, was an especially happy one for both parties. The lady whom Hearn married was of high Samurai rank. Four children were born to them. The father loved them all dearly, but his heart was especially fixed on his eldest son, concerning whom he once said that he was dearer to him than his own life. At one time, when Hearn desired very much to come to the United States on a visit, he did not come because he felt that he could not be parted from the boy even for a day.

Sir Edwin Arnold, who has been termed "a connoisseur in femininity," when in Japan several years ago, took a Japanese woman as wife, and taking her back to England with him, raised her to the British peerage. Professor John Milne of England, one of the world's most famous seismologists, long connected with the Imperial University of Tokyo, took a Japanese bride to England a few years ago.

A few months ago there died in England a man who for thirty years had filled the position of first secretary and counsellor of the Chinese legation in London—Sir Holliday Macartney—who married as his first wife the daughter of a Chinese mandarin at Nankin. She died a few years after their marriage, but left a son, who is one of the most distinguished members of the British government service in India. He has the order of Indian Empire, several war medals, and at last account was British Consul at Kashgar, in Chinese Turkestan.

Today a Japanese woman is mistress of a great feudal domain in Austria. She is the widow of Count Henry Coudenhove, a scion of one of the grandest houses of the Austrian nobility, which for four hundred years or more has had a conspicuous part in the history of Bohemia, some of which family, it is said, are always holding high office at the court of Vienna. Count Henry was in diplomatic service at Athens and at Buenos Ayres before going to Japan. At the time of the war between Japan and China, while acting as charge d'affaires at Tokio, he fell in love with and married a Japanese lady whom he had persuaded to forsake Buddhism and accept Christianity. When later he was recalled from the diplomatic service, he retired to his estates in Bohemia, where he devoted himself to scientific studies. So remarkable were his achievements along this line that the University of Prague conferred on him its highest honorary degree. It is said that the Count's marriage brought him much happiness. The children, three boys and a girl, the eldest about thirteen years of age, were entrusted by him at his death to the guardianship of the mother, who also has the administration of the extensive estates until the first-born shall attain his majority.

None who are familiar with life in Hawaii will be surprised at the statement made not long ago by Governor Carter: "There is no reason why the white woman should not marry Japanese as well as men of other nationalities. I would be perfectly willing if my daughters should wish to marry Japanese when they grow to womanhood."

The mingling on Hawaiian soil of the blood of the native islanders and of the Chinese has produced a stock of people which is in every way an improvement on both of the originals.

Through the Ah Fong daughters, the offspring of a woman of Caucasian blood and a Chinaman, Chinese blood courses now in the veins of the descendants of some of the best of American families. The Ah Fong girls married well, one of them becoming the wife of an American Admiral.

The frequent marriage here on the coast of Americans and Asiatics foreshadows what may be expected after a few decades of culture shall have elevated to our plane of life more of the Orientals. Only last week announcement was made of the marriage of Professor Yoshi S. Kuno, of the Oriental department of the University of California, and Mrs. Walter N. Fong. While a student at Stanford University some years ago Miss Emma House became acquainted with Walter N. Fong, a bright young Chinese of fine Christian character, and they were married. Mr. Fong was engaged in mission work for a time in San Jose and Oakland. Later, he became connected with the department of Chinese languages in the University of California. A few years ago he went to an important educational position in China, where he died. Now, Mrs. Fong has become the bride of a Japanese who was her first husband's intimate friend —Professor Yoshi S. Kuno, who has place in the department of Japanese language and literature in the University of California.

In the month of May there was announced in Seattle the marriage of Miss Gertrude F. Boyle, sculptress and author of note, to Mr. Takeshi Kanno, a Japanese writer, poet, and critic of high standing—a member of the Samurai class of Japan. They went from California to Washington to have the ceremony performed because foolishly the California laws forbid such marriages. Miss Boyle declared the marriage a love match. It is the intention of Mr. and Mrs. Kanno to found an art school in Japan.

But racial intermarriage is merely an incident in the movement toward the restoration of the unity of

the human family. The characteristic of the new era on which the world entered recently is universal economic, political, intellectual, moral and religious intersourse. In these new relations such marriages follow as a matter of course, and as, already intimated, they will become more frequent as the years go by.

Of late there has come into the world a new sense of the solidarity of all the peoples of the earth, and a fuller appreciation of what is involved in the idea of the fatherhood of God and the brotherhood of man. The world-consciousness is growing. Many of the people, however, have not yet come to look at things in their cosmic relations. In some way their vision must be widened. They must be brought to realize that the world is their country. When the old philosopher, Seneca, said, "I will look upon all lands as belonging to me, and my own land as belonging to all," he unconsciously placed himself in line with the teachings of him who laid down his life on the hill of Calvary that the world might have life and have it abundantly.

With the vision of the Christ in mind, with remembrance of the fact that the great Apostle, the devout and scholarly Paul, stood for the ideals of a world-wide state, that great statesmen and philosophers, here and there, down through all the centuries of time have longed for it and have foreseen it, The Pacific, here on these western shores, will continue to stand, as it has stood for fifty-seven years, for those same ideals; and our prayer now as ever is "Thy kingdom come, thy will be done on earth as it is in heaven."

THE POLICY OF THE STANDARD OIL COMPANY.

Inasmuch as there are attempts in certain circles to bring the public to the belief that the Standard Oil Company has been dealt with too severely in being mulcted recently to the amount of nearly thirty million dollars, we give an excerpt from the recent report of Herbert Knox Smith of the United States Bureau of Corporations. Those who know Mr. Smith say that he is safe and sane and can be depended upon. In his report to President Roosevelt, he says:

"The evidence is absolutely conclusive that it is the policy of the Standard Oil Company to take full advantage of all non-competitive conditions to impose the highest prices possible, and to extend such non-competitive conditions by aggressive price-cutting, calculated to drive out rivals. The enormous profits secured over most of the country enable the Standard to carry out this plan very effectively in those localities where price-cutting is demanded by this policy.

These discriminations in prices were largely made possible by the widespread system of discrimination in railroad rates, which was long enjoyed by the Standard Oil Company, until recently exposed by this bureau in its report on the transportation of petroleum, published in May, 1906. The elaborate system of railroad discrimination, extending, as it did, over very large areas of the country, allowed the Standard to place its oils in any given section where it happened to encounter competition, at a cost much below the cost to its competitors. It was shown in the bureau report on this subject that in several instances the unfair advantage enjoyed by the Standard in freight rates was alone much more than a living profit on its oil business. The Standard was thus able to suppress competition in such areas, and this at a minimum of loss. Having done this, the company promptly raised its prices, not merely to a reasonable level, but far above it. Competitors, while theoretically able, in view of these high prices, to re-enter such markets, were practically prevented from doing so, owing to the fact that the Standard, by reason of its advantage in railroad rates, could and would at any time when necessary again depress prices to a point where such competition would again be forced to conduct business at a loss."

As heretofore stated in The Pacific, we believe that the evidence before Judge Landis of Chicago showed the Standard Oil Company guilty as charged, and we rejoice that the fine was imposed.

In his recent address at Provincetown, President Roosevelt said:

"Many men of large wealth have been guilty of conduct which from the moral standpoint is criminal, and their misdeeds are to a peculiar degree reprehensible, because those committing them have no excuse of want, of poverty, of weakness and ignorance, to offer as partial atonement. When, in addition to moral responsibility, these men have a legal responsibility, which can be proved so as to impress a Judge and jury, then the department will strain every nerve to reach them criminally."

Several years ago, when Jacob Riis was working in the slums of the City of New York, Theodore Roosevelt sought his rooms one day, and not finding him in, he left on Riis' desk a card on which he had written the words, "I have come to help." That seems to be for what Roosevelt has come in every position which he has occupied in life for many years. It is to be hoped that his spirit may pervade governmental and business circles widely, and that there may thus be inaugurated a reign of righteousness all over our land.

A MOVEMENT TO BE COMMENDED.

A few months ago, at one of the Monday meetings of the Congregational ministers of San Francisco and vicinity, a committee was appointed to take into special consideration the Congregational interests in this part of the state and to report thereon—with a view to greater efficiency in the work At the all-day meeting on Monday of last week the committee made report. Its report was given thorough consideration and discussion, and the committee was requested to bring the plan therein set forth to the attention of such local associations as shall meet before the State Association meets at Reno next month, and to the attention of that association at that time.

The report is printed in full in The Pacific this week under the caption, "Report of the Committee of Five." The members of the committee as first constituted were Professor C. S. Nash of Pacific Theological Seminary, the Rev. Dr. R. C. Brooks, pastor of Pilgrim Church, Oakland, the Rev. L. D. Rathbone, pastor of the North Berkeley Church, the Rev. Miles B. Fisher, of the Sunday School & Publishing Society, and the Rev. A. W. Hare, State Evangelist. At the close of the meeting last week Mr. Rathbone asked to be released from serving longer on the committee in view of the fact that he was about to enter on the work of the superintendency of the California Home

Missionary Society, and the Rev. Dr. I. C. Meserve, of Plymouth Church, San Francisco, was put in his place.

All who read the report will observe that the committee did its work in an admirable manner; it is a finely wrought out piece of work.

The Pacific unhesitatingly commends the plan therein set forth as one calculated to make for the greater efficiency of our Congregationalism and, therefore, the advancement of the Kingdom. We hope to see it adopted by the State Association, in its main features at least. It endangers in no manner any of the time-honored fundamental principles of Congregationalism. It is in harmony with the spirit and trend of the age; and not to adopt it in its main features would, we believe, be found in the future to have been a serious mistake.

It was our intention at first to report somewhat the discussion of the plan at the meeting of the ministers, but space will not allow. Suffice it to state that it met with the approval in general of all who spoke concerning it.

PACIFIC THEOLOGICAL SEMINARY.

The Opening Exercises.

Pacific Theological Seminary opened last week for the first term of the current year with a good attendance of students, among the number being several bright-faced fine-looking Japanese.

Professor Buckham, in the opening prayer, gave thanks for the opportunities before all, for that which united all hearts in fellowship, for those who in the past had put their hearts and lives into the institution; and asked for faithfulness and diligence on the part of all in their work; that the Bible might be more and more a book of life and leading; that the hearts of none might be less warm because of their devotion to learning, and that all coming to them out of past, present, and future, might cheer and upbuild.

President McLean introduced the new professor, the Rev. G. B. Castor, and commended him to the full confidence of all.

Professor Castor said that he and his wife had appreciated deeply the cordial greeting which had been given them on every hand. He remarked that he observed here a delightful fellowship and it was their hope that they might do their part in relation thereto. He expressed gratification in that Pacific Seminary has always stood for thorough and careful scholarship. In this day of progress and high scholarship in other avenues and works in life, the ministry must hold fast to scholarly ideals if it is to lead in the world's onward movement. The activity of the pastorate, it was shown, tends to crowd out study somewhat; therefore the need for a most thorough foundation in the years of preparation.

Professor Castor said that he was pleased to find our Seminary on the Pacific coast by the side of a great university. "No school that is not trying to do the best work would dare to bring itself so in comparison with other best work." The thought was that it required some courage to so place it, but that they who did it had real confidence that Jesus is the way, the truth and the life, and that nothing could prevail against him and his principles and teachings.

Professor Castor by his address at the opening exercises of the Seminary, as well as on other occasions since his arrival in California a few weeks ago, has commended himself highly to all. The Pacific commends him herein to the entire Congregational fellowship, believing that once more has Pacific Seminary brought into our midst one who will be of much influence for good.

President McLean said in a brief address that it was asserted that there is a decline in the power and effectiveness of the ministry; that while there was a forging forward in other avenues of work in life, in this it was otherwise. These assertions, he said, he would neither affirm nor deny. But the fact that they are somewhat current should set us to a more careful study of what is involved in personality as related to the Christian ministry. He proceeded then to show that manliness is the chief element of effectiveness in personality; that manliness is a basic requirement, and that no array of qualities can be of much effect if a man be not manly. As the supreme thing in God godliness, so the supreme thing in man is manliness. For the work of the Christian ministry there must be selected those who stand nearest to wholeness in this basic and supreme element or we shall go astray. It is for the minister to build up people into complete, full-orbed manhood, and how shall he do this if he be not manly? The unmanly man is an incomplete job; the specifications have not been met.

It was a high ideal to which Dr. McLean lifted the minds of the students of Pacific Seminary that opening day, but none too high. We thought as we listened to his address of his own Christian manliness shown for a third of a century on the Pacific coast, and of how much it had meant for the upbuilding in enduring ways of our coast life and civilization. May his years be many yet among us! So will it be for the good of man and the glory of God!

THE VIRGIN OF ANTIPOLO.

A few weeks ago we told of the visit of Governor-general Smith and his wife, of the Philippines, to the shrine of the Virgin of Antipolo, and of their worship thereat; also of their signing a petition to the Pope asking that the Virgin of Antipolo be made the patron saint of the islands. The following by the Rev. M. A. Rader of Manila, concerning this image, will be of interest:

This is the most illustrious, renowned, and richest of all the images of the Catholic Church in the Philippine Islands. It is a little body about three feet high, with a plaintive little face. At first one imagines it is a wax figure, but on closer observation it is seen to be made of wood. Dark brown curly hair is fastened to its head and falls over its shoulders. A scar, inflicted by the Chinese during their rebellion, that has been many times painted over, is seen on the left cheek. Around its neck is a beautiful necklace of pearls and diamonds. Its fingers are covered with diamond rings, and a most brilliant diamond is on its forehead. Sometimes it wears a golden crown, but not always. Its dresses are made of the finest materials, generally silk, satin or velvet.

This image was imported to the Philippines from Mexico by the Spanish friars more than two hundred years ago. Their superstitious fear of the water attributed their quiet, peaceful trip over the broad Pacific to this diminutive little piece of wood, and they gave it the title of "The Lady of Peaceful Voyage." On arrival at Manila they found that all the shrines

were occupied by other wooden images, and they must needs find this one a resting-place in some other locality. A Spanish priest never permits himself to be caught napping if he can possibly avoid it. Hence a few days after their arrival found this "Lady of Peaceful Voyage" resting on a beautiful knoll in the town of Antipolo. No one seemed to know how it managed to get there. The priests said it looked very much like a miracle and doubtless its little majesty wanted the people to know that it had chosen that site as the place where its temple was to be built. They said they would take it away, but that if it returned, that was positive proof that it had selected that spot. A morning or two later found it there again, of course. The poor ignorant natives were greatly wrought up over the matter. They were assured this was one of the most powerful of all the images, and the one who did not honor it would have a curse resting upon him, but the one who adored it and worshiped it was sure to receive a great blessing. Wonderful stories were told of its miraculous power, of the cures it had performed, and of the glory that had always been witnessed in its presence. It had come to the Philippines because it was deeply interested in the Filipinos and that no greater blessing could come to that town than to have this image take up its abode in it. It suddenly became the duty of Government officials and people alike to unite in erecting a suitable temple for this wooden image. The town to this day has no other significance than being the place of its shrine. Thousands of people make annual pilgrimages to worship this little image. Only once in a hundred years has it been taken from the town. Two years ago it was brought to Manila and was the object of veneration and worship by several hundred thousands of people.

I am puzzled as to the gender of this image. The Catholics speak of it as being "she," or feminine. The name certainly would seem to indicate as much, "Our Lady of Peaceful Voyage." Furthermore, it is said to be a virgin. But I have always been taught that "wood," "clothes," "diamonds" and "paint" were neuter gender, and I do not quite see how a combination of these articles of commerce makes them feminine.

What is there about this image that seems to produce a magic impression on the minds of the people who worship it? Or is it a condition of mind that produces the magic effect? Presto. Is it the wood the wood fashioned into a doll face, the rich satin or velvet, or the costly jewels that has the power? Of course the loyal Catholics will say: "Oh! it is not the image, but what the image stands for, that gives the power." Archbishop Harty, in an article in the Manila Times, said: "We honor and venerate the memory of the Blessed Virgin by respecting and venerating her images. No one is accused of wrong-doing if he venerates the statue of Washington or of Lincoln out of respect to these great men." Yes; but who ever heard of a sane man falling down and worshiping one of their statues? Men venerate Washington and other great men not because of their statues, but regardless of them. If it is simply veneration for the Virgin that is sought, why is there a special blessing promised to those who go to this particular image? There are many images of the Virgin in Manila. Why could not one of these do? Evidently it is hoped to create the impression that there is special merit in this "Lady of Antipolo."

The Cable News, of Manila, April 12th, says: "Before leaving Antipolo, Governor-general and Mrs. James F. Smith, upon the request of Father Chonco, signed a petition to the Pope at Rome that the Virgin of Antipolo be made the patron saint of the Philippine Islands." There you have it. Not that the Virgin Mary be made the patron saint of the Philippines, but that the image located at Antipolo, bearing the name "Lady of Peaceful Voyage," be made the patron saint of these islands. It would not do to localize the Virgin Mary without changing Romish theology. Archbishop Harty says: "Next to God, Mary is everything." Hence it would be no more proper to call her a saint, much less a patron saint, than to call Jesus Christ a saint, for evidently she occupies a higher place than Jesus—being next to God. Protestants have believed that next to God stood the Lord Jesus Christ.

To what are we coming? Idolatry? Catholicism here is nothing more or less than idolatry. Admitted that it is a better form of it than the Buddhism of China — nevertheless, idolatry! People who find it necessary to approach God through the medium of any material object are idol worshipers. Nine-tenths of the people who make pilgrimages to Antipolo firmly believe that that image has power to heal them of their afflictions and charm away the evil spirits from their lives.

Mr. Rader proceeds from this point in his article to tell the story of the visit of Governor-general and Mrs. Smith to the shrine, and their worship there, and then comments as follows:

"For a man who occupies the exalted position of being the head of the American Government in the Far East to worship such an image would naturally awaken interest in the thing worshipped. When Jeroboam made two calves of gold and set them up at Dan and Beth-el, he said: 'It is too much to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And this thing became a sin: for the people went to worship before the one even unto Dan.'

"For the governor-general to petition that this image be made the patron saint of the Philippines would naturally create a sensation. This is a direct slap in the face of Protestantism and should arouse a vigorous protest.

"In order that the people who desire may make pilgrimages to worship this image, the governor-general has had the commission appropriate $2,500 to help fix up the six-mile road from the railroad station to the town. Notwithstanding the fact that millions of these people are breaking away from Catholicism, a concerted effort is being made to drive them back. I repeat, a protest on their behalf is due from the great American people in the United States."

THE UNITED BRETHREN.

The United Brethren of Oakland dedicated their new church building last Sunday. The church now has property in Oakland worth from $22,000 to $25,000, with an indebtedness of less than $2,000. A good work has been done there since it purchased a few years ago the property of the Fourth Congregational Church at the time of its change of location. The new house of worship is a beautiful one, the auditorium having a seating capacity of 400.

In the person of the Rev. Dr. Drury, who comes

from the pastorate of the college church at Toledo, Iowa, to take charge of the United Brethren Church in Oakland, the Christian forces of this part of California will have a valuable coadjutor. Dr Drury was for several years one of the editors of the Religious Telescope, the organ of the Church of the United Brethren in Christ. We welcome him to California as one well fitted to help advance here the kingdom of our Lord and Master.

The editor of The Pacific had the privileg of attending last week one of the sessions of the California Conference of he United Brethren Church. Anew was he impressed with the belief that a union of Congregationalists and United Brethren would be advantageous in every way. The zeal and earnestness, together with the scholarly leadership, of the Church of the United Brethren in Christ, are making it widely a great influence for good.

In the union that is now contemplated between these denominations and another we are of opinion that Congregationalists have nothing to lose, and much to gain.

ACORNS FROM THREE OAKS.

Aloha.

Personal Memories of Sir George Williams

Reading the life of this wonderful English layman, who, born a humble farmer's son, died in the city of London probably the best loved Englishman of his generation, unless Lord Shaftsbury be the exception, has revived personal memories of him which refresh me and I trust may interest others.

We who live in the West, and love it, are conscious how sometimes we covet the sight of the famous men and scenes of the East. The mood came on me heavily when I read of the visit of the distinguished Englishman to Boston and New York in 1878. It seemed a price to live in the West just then even though I idolized Minnesota. I was not very wicked —simply real human. Even then the bountiful God was preparing a surprise for me which shamed my heart with its never to be forgotten lesson.

A railroad friend gave me and mine transportation to Denver. The trout and the mountain sheep suffered. I camped near the snows of Long's Peak, and the enchantments of the mighty Rockies were on me. This earth has never seemed quite so bright and large since. It was good to be young. As if to finish the vacation journey with abundance for His child, my Father let me ride on the same Pullman car from Pueblo to Kansas City with the great English Heart I had so longed to see. As Lincoln said there was a blaze of light about Sheridan when he rode into battle, and I know that Indian missionary Duncan, could illumine his end of a Northern Pacific car with personal sunshine, so I testify that George Williams' loving spirit made that Pullman a joyful abode for his fortunate fellow travelers. We had bought a little mocking bird, just taken from the nest, near a washout where our train had lingered. The merchant prince of London led the chase for flies for all the trip. When he made a capture, little "Mex" came out of his master's pocket to gulp the insect down and hear a contagious English laugh. The parson had to be lively to pay a bill at the lunch counter, and yet never English lord was more delicate in the way he offered his bounty.

The very best experience of the memorable ride was to see the tender watchfulness of the great soul-winner for a very lovable young business man on the train. It was a life lesson. His journey so centered around his passion for that man's soul that every other interest was swallowed up in it. Yet his heart was not on his sleeve. There was not a grain of sanctimoniousness in him. The young man was not bored, but won. When we reached Kansas City George Williams found his way to his room at the hotel. In the harvest morning he will be a star in George Williams' crown, as I believe "They that be wise shall shine as the sun, and they that turn many to righteousness as the stars forever and ever." George Williams was a shining Christian here.

The Merchant Prince in London and Geneva.

It was only the back of the head of the Prince of Wales my Yankee eyes could see in 1878, because my man-fearing coachman would not even drive abreast of him on the wide boulevard. But the great soul of St. Paul's churchyard I saw face to face. With my beloved Brother Williams of Chicago, I dined with our illustrious namesake in the famous room in his great store where so many counsels for the Y. M. C. A. work of the world were held. His face shone his welcome to American guests. Though he passed the elegant decanter after dinner, he was glad we did not partake of it, as he did not. It was only ministers of the old fashioned sort who so indulged.

The folk in the Y. M. C. A. noon meeting welcomed him as Moody was greeted in Chicago and David Bell in the early days at Minneapolis. How George Williams welcomed and entertained such Americans here many can witness. And when a few weeks later, in company with K. A. Burnell, I enjoyed the International Y. M. C. A. Convention, George Williams seemed the magnet which held all hearts together, much as President Fairchild incarnated his own idea of the doctrine of benevolence at an old fashioned Oberlin commencement. He was not a moving orator; but as a winsome heart warming talker he was a living success. When he knelt to pray in some supreme hour of consecration for the young men I chanced to be next to him. His whole frame trembled. His hands came warmly together. He was not loud, but oh, how intense he was! And he a churchman. He was not like the herculean churchman who came to me in the vestry of Dr. Adams' church before the fire, at the time of the great C. E. Convention, saying, "Oh, brother, my church is not in it!" He was in it. Happy, handsome, tall men in the great London business world whom this little man of soul andfire taught to do business as for God! Happy, stalwart sons, who continue his work and influence in the wide world! Happy Lady Williams, awaiting translation to the Heavenly Court, where such a courtier of the King of Kings awaits you!

A Revealing Incident.

It is easier to believe the stories of George Williams' fidelity to all sorts of people because of the last experience I had of his saintliness. Calling at his office to say a hasty "good bye," I found a long row of people at his door. Some, not all, were unfortunate looking persons. Some one was having a protracted interview. I guessed it was "a captain of finance," only that term had not come in vogue. Unless I were soon admitted I must forfeit the pleasure

of a last look at him. Asking the courteous clerk, who sensed the situation, to say to his chief that an American friend who must sail in a few hours from Liverpool just wanted to shake hands, the door opened to me. Who, in mid-afternoon, in busy London, had held the magnate's attention? A poor fruit huckster—a woman—who had been touched in the noon prayer meeting that day had come to learn of the way of life. She was wiping away tears of gratitude with the corner of her apron as I came next to get the saint's benediction. I was in haste. He had learned the strength of peace. He drew from me my burden. A church debt lay on my heart. I was hastening home to what seemed to me the greatest dedication in the world—of the dear old Park Church. He put his hands on my head. The centre of London's commerce was not far from the heart of God. He prayed for me and my church. He gave me "Spurgeon's Gems," with his autograph. It was a re-ordination. Do you wonder I revere his memory and that I have a word and a dollar for the Y. M. C. A. whenever they are called for. Where George Williams serves God you and I may go and serve if we love George Williams' Saviour

Finally, Brethren.

I had to write these simple memories. I have a motive. Christmas is coming and you will want to give some young man a book. Buy George Williams' life. Buy it now, of A. C. Armstrong & Co., 5 West 18th St., New York; $1.39 postpaid. Get the S. S. committee to buy a copy for the Sunday-school. You will find better stories than these I have told; but like these. May the shining life of the youth-loving London philanthropist make the California winter a summer, and a more fruitful harvest field for you!

A CONSECRATED WORKER AT REST.

The body of he Rev. James K. Harrison, who passed into the life beyond, on Tuesday, August the 27th, in his 52d year, was carried to its final resting place last week. On Thursday services were held in the North Berkeley Church, many persons from about the bay being in attendance. The Rev. Dr. Adams of the First Congregational Church of San Francisco spoke briefly on the text: "If any man come unto me, and hateth not his father and mother, and wife and children, and brehren and sisters, yea, and his own life, he cannot be my disciple."

Dr. Adams said concerning Mr. Harrison as Home Missionary Superintendent: "If any one's work shows absolute devotion, complete consecration, his has. He, literally, laid down his life in devotion to the churches. He knew but one thing all those sixteen years—the work of the Lord Jesus Christ in the California Churches. The blessings that will be on his name for all time in California are something for which any one may with good reason wish. In the laying down of it as he has his life has been crowned."

Speaking of the bringing of the California Home Missionary Society to self-support a few years ago, Dr. Adams stated that credit for this was due in large measure to Mr. Harrison, and that it has been spoken of widely as a remarkable achievement.

All that is mortal now of this brother who gave himself so unreservedly to the work of Christ in California lies now in the cemetery at Santa Rosa, at which place he was pastor before entering on the home missionary superintendency,—the spirit having gone to the God who gave it.

Among the Churches.

San Francisco, Richmond.—The Rev. C. E. Chase has been called to the pastorate and has entered on the work.

San Francisco, Pilgrim.—Two persons were welcomed into fellowship on confession of faith at a communion service held last Sunday evening.

Campbell.—The service Sept. 1 was in the nature of a memorial service for Secretary J. K. Harrison, Dr. Windsor and the pastor taking part. The pastor preached on "Immortality," a sermon, the seed thoughts of which Mr. Harrison gave him during a long drive and hunting trip through the Siskiyous a number of years ago. J. K. Harrison filled a large place in the hearts and affections of our people, and we were always glad to have him with us.

Avalon.—The large summer congregations have brought their usual inspiration to the pastor, Rev. Chas. W. Williams. A splendid Young People's Rally was recently made possible by the cooperation of a large contingent of Endeavorers from the First Presbyterian Church, Pasadena. The midsummer evening communion service (Aug. 25th) was largely attended and marked by a depth of feeling that will long be remembered. One was received to membership on confession of faith.

Rhonerville.—Rhonerville Church, although away up in Humbodt county, is still actively alive, as these items will prove: In April a series of meetings were held by the pastor, Rev. J. W. Doane, assisted by Rev. J. Perry Ratzell, of Eureka, resulting in eleven additions to the church. Electric lights have been installed. The church was carpeted by a club of six girls, at a cost of $85. Sabbath-school has doubled its attendance and is still growing. C. E. has grown and is in a flourishing condition. The pastor was granted a six weeks' vacation with a generous purse to defray expenses.

San Francisco, First.—The church now has a membership of 675. Of this number 365 reside in the city, none living nearer than a mile to the church; 106 are in Alameda county and 38 in Marin; 139 are so far distant that they will have to be designated in the next year book as absent. There were fifty members in attendance at the service Wednesday evening of last week, preparatory to the communion on Sunday, at which latter service three persons were welcomed into the fellowship of the church. Before the great disaster in April, 1906, a large number of the members resided at no great distance from the church. At that time 325 were burned out.

Lodi.—Sunday, September 1, a large number of communicants partook of the Lord's Supper. Eight united with the church, two by letter and six on confession. Two received believer's baptism. One of the number joining by letter was the pastor's mother, now 84 years of age, lately come to live with the pastor. The present pastor has now been with the church just two years, during which time the membership of the church has been almost doubled. During the two years just closed there has not been a communion service at which there have not been additions to the

membership. The church in all its departments is in a prosperous condition. We are hoping to be in our much-needed new meeting-house ere many more months pass.

Sonoma.—The Rev. C. C. Cragin has resigned the pastorate in Sonoma. During his two years with the church 18 persons were received into membership on profession and 11 by letter. Extensive repairs have been made on the church building; new hymn books for church and Sunday-school and an individual communion set have been purchased. Plans were well along for the erection of parsonage, but these were interfered with by the earthquake and fire of last year. The health of Mr. Cragin's son is such that a change of climate is necesssitated, and their home will be for a time on their ranch near Campbell. Removal to a higher altitude may be necessary later. Freedom from the regular work of the pastorate will make it possible for Mr. Cragin to respond to calls as pulpit supply from churches not too remote from his home.

Berkeley, First.—Professor Castor of Pacific Theological Seminary will lead a Normal class for teachers, at the close of the morning preaching service, beginning next Sunday. Mr. Roy H. Campbell has entered on his work as Superintendent of Religious Education, but Mr. C. E. Bank continues as Bible School Superintendent. Fifteen persons united with the church at the communion service on Sunday. Professor Nash is scheduled to speak on the Tri-Church Union movement at the mid-week meeting this week, and next week the members will be asked to give expression thereon by vote. The church rejoices in that its beloved pastor, Dr. Hopkins, wrote to the committee of twenty-eight, of the First Presbyterian Church of Albany, New York, that he would not consider favorably a call from that church. No call accordingly was given. Dr. Hopkins has made a large place for himself in the hearts of the people of the First Church of Berkeley during his three years' pastorate, and widely the hope and prayer is that such health and strength may be given him as to make his term of service one of much longer duration.

JOTTINGS.

Woodside.

This is a hamlet up in the hills west of Redwood City, about four miles, I should judge—possibly more than that—from the center of that town. It is a pleasant place, with a delightful air and average temperature and with some home sites which command magnificent views. It has attracted the attention of some who, doing business in San Francisco, wish to have rural homes. Among these is Mr. James Keyston, whose family grew up in Bethany Church—one of the comforts of its pastor's life and work. They bought five acres for a country home, but are already talking about making their summer last through eight months of the year.

When Mr. Rathbone was the pastor at Redwood he established an out station at Woodside, and several Christian people residing there became members of our Redwood Church. At length a neat little house of worship was erected in which Bro. Rathbone's successors have maintained a service ever since. For years a Sunday-school existed, but it was suffered to expire. The people want it revived, but under such conditions as promise interest and permanence. With a suitable leader, they would work in it earnestly.

Having an "off" Sunday—a vacation of one day from the duty of appealing for help in sustaining our missions—I had the privilege—a real privilege—of speaking in the morning to Bro. Kirtland's congregation in Redwood City, and then, in the afternoon, of riding with him to the Woodside sanctuary and again speaking there.

About thirty persons, I should think, were present, and furthermore, it was an assembly to be weighed rather than counted. I was impressed with two manifest facts: first, that the field must not be neglected; and, second, that the growing work at Redwood makes it exceedingly difficult for that pastor to devote any time to outside work, and absolutely impossible for him to do what ought to be done at Woodside. Yet, we Congregationalists hold that field and are alone responsible for its cultivation. There is no other church nearer than Redwood City—not even a Romish church.

Cannot this problem be solved and this need be met by commissioning a student in our Theological Seminary to make it his parish? I appeal to the Home Missionary Society and to the Seminary faculty to come to the rescue. It is true that the distance is considerable, but a man could do good work by setting apart Saturday and Sunday to his parish, and when on Monday forenoon he came back to his books he would find himself refreshed by the change of air and occupation and with lessons of experience not less valuable—to say the least of it—than any he could get from books. W. C. P.

A MESSAGE FROM ARIZONA.

The Rev. R. W. Rogers, pastor of the Congregational Church at Prescott, Arizona, spoke at the Monday meeting of the ministers of San Francisco and vicinity, concerning Arizona.

Mr. Rogers said that it is one of the first duties of a person, especially a minister, in going to a new state or territory, to fall in love with it, and to thoroughly acquaint himself with it. Evidently Mr. Rogers did this when he went to Arizona, and he was able accordingly to give to the assembled ministers a large amount of interesting and valuable information concerning Arizona.

The Indians, he says he has found to be kindly disposed and hospitable; they take to the teachings of the Christian religion and gradually great transformations are being brought about among them.

Among the Mexicans there are many to whom the name "greaser" well attaches; many are lazy and indolent, and when they get a dollar spend a vast amount of time in getting rid of it. There is, however, a better class who are constantly taking on and manifesting the virtues of citizenship.

Among the miners there is found a great army of bright though dissipated men—showing considerable manhood to be worked on. They cannot be reached with gush, nor with mere sentiment; but they are being reached and transformed all through the mining regions by men of Christian consecration and tact.

Mr. Rogers regards the Protestant pulpit as the greatest reformatory force in our land, and he sees that in Arizona as well as elsewhere it is gradually lifting the world up toward God.

TWO SMALL RELIGIOUS BODIES TO UNITE.

At a meeting to be held in Chicago in October, two of the smaller religious organizations of the United States will unite. They are the Church of the Nazarene and the Association of Pentecostal Churches. The first of the Pentecostal Churches was organized in Brooklyn, New York, in 1894. In 1897, when the number had increased to seventeen, what has been known as the Association of Pentecostal Churches was formed.

The Church of the Nazarene was started in Los Angeles in 1895. The movement had its inception in the organization of but one church at first. But it spread, until something like fifty organizations came into existence. Special emphasis is laid in these churches on the doctrine and experience of entire sanctification. There is one of the Nazarene churches in Berkeley. Both the Pentecostal and Nazarene churches were imbued from the beginning with the missionary spirit; and although few in number, they have missions in India and elsewhere. A Spanish mission is conducted in Los Angeles.

NOTES AND PERSONALS.

The San Francisco Association will meet at Mill Valley on Thursday of next week.

The meeting of the Washington Association will be at Bellingham, September 17-18.

The Bay Association is to meet in the First Church of Alameda Tuesday afternoon and evening of next week.

The General Association of Northern California will meet at Reno, Nevada, on the 1st, 2d and 3d of October.

Next Monday the Congregational ministers of San Francisco and vicinity will listen to a paper by the Rev. Seneca Jones of Suisun.

WOMAN'S HOME MISSIONARY UNION.

The annual meeting will be held, through the courtesy of Mrs. Mills, at Mills College, Thursday, September 19th. Sessions 11 to 12:30, and 2 to 4.

Addresses by Rev. L. D. Rathbone; Mrs. Hoyt, recently of Grand View Academy, Tennessee, and Mrs. Bidwell, friend and teacher of the Rancho Chico Indians.

HE DESERVED IT.

I have a friend, a manufacturer. A year ago he hired a boy. For months the only noticeable thing about that boy was that he never took his eyes of the machine he was running. A few weeks ago the manufacturer looked up from his work to see the boy standing beside his desk.

"What do you want?" he asked.

"Want me pay raised," said the boy.

"What are you getting?"

"T'ree dollars a week."

"Well, how much do you think you are worth?"

"I t'ink I,m wort' four dollars, and I've been t'inking so fer t'ree weeks, but I've been so busy I haven't had time to speak to you about it."

The boy got his "raise." He deserved it, just as every man deserves it who is too busy about his employer's work to worry about his next week's envelope.

REPORT OF COMMITTEE OF FIVE.

To the Ministers' Meeting of San Francisco and Vicinity.
Brethren:

Your Committee would present the following report:

We regard with gratification and joy the fraternity now existing in our Northern California Congregational community. So real and cordial is it that we are frequently congratulated upon it, as by new residents and by visiting ministers and secretaries. It has become a feature of our State association meetings. How far we have come out of the confusion, uncertainty and strain of ten years ago!

It is by reason of these happy relations that we still seek the better thing. It is in prosperous times that advance is most hopeful. Our present fellowship reveals the better feeling that may be, the more harmonious and single-eyed co-operation, the closer union of interests which are truly parts of one whole. Your committee is of one mind that a significant improvement can be made with ease and ardor. Toward that we have certain recommendations to make, hoping that they may seem good enough to be wrought into exact form by your combined wisdom and put forth in working order.

We believe it possible to posses our Northern California Congregational field more unitedly, more prophetically, more strategically. We may agree upon a policy covering all parts of the field and all departments of the work and stretching far on into the years. We may lay out a program bringing our resources to bear through wise methods upon all phases of need. We may enlist an apparatus of living agents, fired with the vision of that policy, committed to the unfolding of that program, employing and applying those resources. In all these ways we are already active. The committee means that all these may be somewhat extended, and that closer personal bonds and remodeled methods may increase the spiritual product.

A statement of policy may be made as follows:

a. To unite our churches and ministers in one body and fill them with a grateful and strengthening sense of being members one of another.

b. To develop the most effective methods for mutual help and united service.

c. In that brotherhood and through those methods to make our Congregational part in the work of Christ in Northern California as large and productive as possible.

With regard to possible improvements in program, we favor the three constructive suggestions made by Mr. Hare in a recent paper read before this body, viz.:

An enlargement of our superintendence to cover self-supporting as well as missionary churches; an extension of co-operation; a development of evangelism. These lie together in our minds as we bring forward three proposals which appear to us practicable.

1. We desire especially to express our approval of the plan for evangelistic work, under which Mr. Hare has been laboring this year. That such work is sadly needed is evidenced by the fact that our churches seem to be largely and unexpectedly indifferent to it. We would suggest its enlargement into a

A Pastorate at Large.

The right man in such a position would be a tower of sympathetic strength to churches and pastors, and would enjoy a very varied and complex usefulness. Most of us doubtless know how extremely helpful Dr. Emrich is in Massachusetts, directing his official service mainly in these channels. The new plan in Ohio provides for a State superintendent who shall be relieved of the financial strain, chiefly by a State treasurer, and thus be free to cultivate the higher side of his opportunity. Regarding this the Ohio leaders say:

"At first the work of the State Superintendent will be very little different from that of the present Home Missionary Secretary. But in time, as means are provided by private subscription or by the National societies, or otherwise, to employ a State Treasurer, it is hoped to deliver the State Superintendent from the financial cares of the present Home Missionary Secretary and make him more a 'pastor-at-large,' especially to the new and smaller fields. * * * * With about sixty churches

now vacant, the need of such pastoral advice and help, especially in the smaller and weaker churches, which are not in a position to find suitable pastors, is clearly evident at a glance."

This confession of need is heard in every State in the Union. And this provision for the need is at hand wherever the desire for it takes form.

It seems to us that the proper person to be pastor-at-large is the State Superintendent. Herein we are in agreement with Massachusetts and Ohio. Into the pastorate-at-large should go all the prestige of the superintendency, all the strength of the sympathetic forces behind the superintendent, all the knowledge of the field which his office gains, all that exchange of life currents which always flow through him. In the capacity of superintendent and pastor-at-large, the man and officer should be understood to belong to the whole sisterhood of churches and the total brotherhood of living souls, and not be held the peculiar property of a section of churches called missionary. That beautiful, rich devotion should be at the call of any church or pastor or person anywhere in the field, and should be regarded as at liberty to proffer to any church or pastor or person its service of love and wisdom. The superintendent, in this double character, would inevitably be found mainly out among the churches, his office work being sufficiently provided for. We believe he should continue to have official leadership on the financial side of the work, since he will be in a position to do more than others can do, and since he himself needs the knowledge and power and opportunity belonging with that responsibility; but he should be relieved of much of the financial routine, as by a State Treasurer, so that his inner life may have its dwelling place, and his helpful action chiefly move, on the higher levels of wise counsel and spiritual contribution signified in the pastorate-at-large.

2. The better team work so much desired can, it seems to us, be wrought out into a plan of

Reciprocal Visitation Between Our Churches and Pastors.

This is not a new thing under the sun; it is always going on in small and irregular proportions; it has been conspicuously operated in New York State recently. It may easily be carried into regular and extended operation..

Our own State, more than many others, is divisible religiously, as well as politically and economically, into city and country—dense centers of power and wide spaces thinly inhabited. More vital relation of the one to the other is needed, more systematic and considerable exchange of values, more contribution of strength to weakness and of courage to despondency and of motion to threatening stagnation. A definite plan may readily be made for drafting our pastors and lay leaders here and there, always holding this wider labor within endurable and just limits. The main point is to send out our central men and bring in our peripheral men, to bear the splendid life of our stronger churches unto the weaker and to call in the latter to feel the mightier movement in its own regular operation. Your committee believes that the values of this can be made clear enough to secure the funds required to work the plan, and that in the long run financial returns will appear in increased support of our work throughout the field.

We do not forget that much restraint must be used, lest the time and resources of some churches and pastors be overtaxed. Desires palpably unfair and impracticable might thoughtlessly assume the air of just and insistent demands. But all this can be avoided. On the other side, this is necessary, viz.: that churches and pastors acknowledge their far-reaching obligations to the Kingdom of God. No church exists merely to maintain the work and worship in its own parish. No church engages a pastor in order to command all his time within its little plot. No pastor enters into contract to spend all his force upon the church that pays his salary. The church sustains him in order that he may lead it in its total, unshrunk contribution to the Kingdom of God on earth. Truly the duty begins at Jerusalem, but it reaches as far as Jesus said.

The plan here suggested by your committee requires, then, only these two prerequisites: an amply fraternal conception of obligation, and a steady judgment in the committee laying out the concrete exchange of services. It hardly need be added that such a plan would fitly and almost inevitably have as its central figure our pastor-at-large, and would raise his usefulness to the nth power.

3. The other specific thing presented to your thought is as follows:

It has lain a long time in some minds that a better correlation might be made of the separate departments of Congregational work in our State, and even a union or fusion of agencies. We do not forget past discussions—apparently fruitless—of this matter in ministers' meetings and in local and State associations. But the psychological moment may have since arrived. Our national societies have presented a thorough-going plan of proportionate benevolence, to displace finally the time-worn separate and divisive appeals. They ask for a system of committees, reaching from the State association down into every church, to handle all the benevolent interests as one. The plan seems so fair and workable that our churches may be expected to endorse and introduce it. The societies are also developing a far more real and harmonious co-operation of their field agents; e. g., between those of the Home Missionary and Sunday-school societies.

Are we not ready, here in Northern California, for an extension of that plan somewhat as follows. We have here the following forms of Congregational work in separate operation: 1. Foreign missionary; 2. Home missionary; 3. Church building; 4. Sunday-school; 5. Oriental, representing the American Missionary Association; 6. Evangelism; 7. Ministerial relief. Each has a committee and field workers of its own. Each makes its unrelated appeals for funds and workers, and uses all proper means to make its independent track broad and imposing. It would not be difficult to merge these several committees into one committee or system of committees. Such a body of advisory men would be able to adjust all our benevolent activities with equity and promote them with energy. Obviously, the plan would head up in our General Association.

It would be easier for us than for some other States to work this out. For example, our home missionary society is the creature and agent of the State Association, and thus there is no independent home missionary society to be consulted. It would be easy to terminate the present arrangement, to incorporate the General Association, and to handle home missionary and all other State affairs by a committee directly appointed by the Association. Ac-Accordingly, your Committee now reporting recommends the

Incorporation of the General Association and the Merging of the Present Separate Committees in Northern California into a Board of Directors

numbering eighteen, containing at least one from each local association within our bounds, to be appointed directly by the General Association; six to be chosen at each annual meeting by secret ballot for three years; no member to be eligible for re-election for one year; this Board to meet at least quarterly and to have supervision of all forms of our benevolent work, sub-committees to meet monthly, or as often as may be necessary.

It is not assumed that these changes can be initiated and the work steadily prosecuted as easily as the proposal can be stated in language. The Association being incorporated, there will be legal forms and obligations to be observed. In the spiritual work there will be as many as ten distinct interests to be conserved, promoted and adjusted. Relations with all our national societies must be arranged and sustained, including the activities of their field agents and all their appeals to our churches for funds. And the work of this Board of Directors must be extended by proper agencies throughout the local associations and the churches. But none of these matters need be fumbled, for we have many men able to administer the whole in wisdom, energy and fraternity. There would seem to be large place for the work of sub-committees, as well as of co-operating committees, in local associations and churches. The secretaries, superintendents and missionaries of the several societies would have intimate relations of reliance and advice with the Board or committees, and all should by all means attend every session of the Board.

To this proposed change of method, the objection of too much centralization may be raised. It is freely affirmed that it looks toward a more orderly array and more united action of our forces. It would raise a central body of eighteen members and group in its hands eight or ten lines of work now running each its almost unrelated way according to its own sweet will. It would

charge this Board with the wide and varied welfare of our whole field, of all our churches and ministers and institutions and agencies.

Your committee would urge, however, that this is in the interest of efficiency, and is in direct line with the Congregational trend today. Please note that every local association is to be represented on the Board. This representation of the whole field should not be merely formal; we would earnestly mean that the member from each local association should be present at every meeting of the Board, his expenses being paid for the purpose. And we believe that such visitation at the centre by distant men, and their regular participation in the administration would in the long run net large fraternal and strategic returns upon the money and time expended.

Furthermore, there are not many of us—are there any?—who are content with the present diverse and disconnected Congregational activities, whether local or sectional or national. There should be order and proportion and comprehensiveness, every department of duty being included, and set in its own place in our church life. This can never be, save by such action at and from the centre.

It is true that such a central administrative Board would have large influence. It may be necessary to reassert that it would not have the authority which would destroy local autonomy. Its action and advice would be, and would need to be, very influential. The Board would have real control of the common, out-reaching parts of our church work. But such influential administration would have been voluntarily erected and would be heartily welcomed and sustained. It would be the churches and ministers of Northern California administering their own work by an agency chosen and supported by themselves and continually subject to alteration and removal by themselves. Nor would this administrative agency be able to break down local autonomy by dictating to the churches or enforcing its decisions. The method would be self-government as truly as the go-as-you-please method of the past, and indefinitely more fruitful for the Kingdom. And that, its superior productiveness, is of course its chief title to favor. It is for use that we present it.

There is manifest a distinct trend in this direction in our Congregational country. The pressure upon our national societies is growing more insistent, that each become truly representative of the churches and amenable to the National Council, and that all work out together their mutual adjustments respecting the division of labor and the appeals for funds. This affects directly and at all points the situation in every State, in every local association, in every church. Within State limits there is much ferment, and already some re-crystallization. What has been inaugurated in Michigan, Wisconsin and Nebraska lies in our minds, at least in general terms. The most recent and thorough-going action has come from the Ohio State Association, was reported and discussed in our papers, and is in hand through correspondence enclosing leaflets. It may be said that your committee began its work before the Ohio action was taken, is not beholden to Ohio for the idea or the main points of this report, and is presenting here arrangements differing somewhat from those of Ohio. It is, however, assuring to learn how thoroughly the matter was worked up there, how unanimously it was endorsed, and how promptly it was set in motion.

In brief, then, the main points are these. We put them as though already ordered, merely for the sake of precision or statement.

The General Asociation is to be incorporated.

A Board of Directors, numbering eighteen, is to be elected, and charged with the whole responsibility of our State work; six to be chosen for three years at each annual meeting of the Association; no member to be eligible for re-election for one year.

This Board will meet at least once a quarter, in the meantime conducting the several departments of our work through sub-committees.

The necessary arrangements with the National Societies will be made, whereby all their work in our State will be subject to the fraternal control of our Board of Directors.

Every local association will be represented on the Board by at least one member, and the expenses of all members will be paid to all meetings of the Board and its sub-committees.

The State Superintendent will be general agent of the Board of Directors, servant of all the churches, dictator of none. He will be given such assistance, especially in the office and in finance, that his main attention can be devoted to the higher and wider parts of his work as pastor-at-large.

Under his leadership, a permanent plan of visitation exchange will be put into operation, especially between cities and rural districts, between centre and circumference.

Under this general scheme, all the distinct and now poorly related interests of our State and national work will be adjusted in harmonious co-operation, with neglect of none, with order and proportion and mutuality binding all in union.

Your committee considers such a plan of re-organization and consolidation simple and feasible. No large obstacles interpose themselves. The adjustments with our national societies can readily be made. We are confident that the field agents of the societies would hail such thorough-going attempt to apply our total power to the whole task. We have plenty of men and women of ability who would appreciate the responsibility and give the devotion requisite to administer the plan. And we anticipate that our pastors and church members generally would thank God and take courage.

Such a plan leads toward the stronger Congregationalism needed for increased efficiency. Yet is it not plain that our democracy is not threatened, nor authority imposed upon our independence? Only the work which we do together is affected, local affairs being left untouched. The plan would be voluntarily adopted. It would be advisory and influential throughout,—authoritative nowhere. The work would be done by committees or boards appointed and amenable. All embryonic autocracy or oligarchy could be aborted upon discovery. We have the mutually trustful fellowship which is a secure basis for such a program.

We believe in one another. We know one another to be serving, not self, but the Kingdom. Among the right-hearted, mistakes are always corrigible. And two, or two hundred, or twenty thousand, who have agreed as Christians upon starting-point, direction, and destination, can walk together.

THE SONG OF TRIUMPH.

Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's.

Let thrones, and powers, and kingdoms be
Obedient, mighty God, to thee;
And over land, and stream, and main,
Wave thou the scepter of thy reign.

O that the anthem now might swell,
And host to host the triumph tell,
That not one rebel heart remains,
But over all the Savior reigns!

—Mrs. Vokes.

The farmers are forming a merger to be known as the American Society of Equity. This is a collossal task as the farmers are widely scattered and not very coherent as a class. The difficulty of enforcing the law against one merger by another merger, since the country is made up of mergers, is growing more and more apparent. The capital, the commercial, the labor, the farmer combines presents a spectacle which gives a patriot pause. The separation of the citizenship of this great republic into classes practically castes, is an unexpected peril.

The Home.

SONNET.

O Earth! Thou hast not any wind that blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every little hedgerow flower that grows
And every little brown bird that doth sing,
Has something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something that is not
Of them. A spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunset and the hills.

—Richard Realf.

A CHILD'S PART IN THE HOME-MAKING.

"Shall a child have prescribed duties in the home?" asks one of our magazines.

Certainly. We love only that in which we have an active part; hence the child's present and future good demands that it, regardless of age or sex, have its share in the home-making. It is not a question of expediency, but of proportion.

Just what and how large that part shall be cannot be decided by an outsider, for in no two homes are conditions the same. But this we know: the child's part should bear a certain proportion to the mother's. The child will be happier for taking a real and active interest in the care of the home.

A woman without servants should have more help from her children than those with servants. And, in allotting this, the child's age, health, and, to a certain extent, its tastes, should be considered. As a girl grows older her share should be gradually enlarged or changed until she understands something of the whole realm of housekeeping. She will bless her mother for it some day. Even a boy should have enough insight into "mother's work" to make him, one of these days, a sympathetic, helpful husband.

It is the spirit of helpfulness, of unselfishness, more than the actual work they can do, that is of value. For this reason it is sheer nonsense to pay them for their regular home duties. If it is desired that they earn money in order to know the value of it, let the pay come from unusual, outside tasks. As neither father nor mother receives money for the daily home work, neither should the child expect it. This plan fosters a selfish love of gain which simply submerges the small amount of good it may do.

Whenever possible, a child's tasks should be those in which some pride may be taken, for this makes labor a joy. Along with this is the habit of doing things right and doing them thoroughly. The success of after life depends almost wholly upon the formation of habits like these, and earliest lessons last longest.

Indeed, early beginning is the secret in all training. Teach the baby industry, system and neatness by requiring him to put away his toys in a certain place whenever his play is over. By and by he will put away his tools, books and belongings from sheer force of habit, and we will have a man with a neat office-desk, an orderly bedroom, and a well-appointed workshop.

Let a child's constructive talent be put to use in the home-making. Things to make and beautify the house will develop a practical love of the beautiful, and endear that particular spot to the growing boy or girl. A bit of landscape gardening, a pot of paint for the fence or out-buildings, a little carpentering, will be better for a boy than several spelling lessons; while a girl's opportunities, from the making of sash curtains to the embroidering of a door panel, are simply innumerable.

But neither the richest nor the poorest home can afford idle children. It is simply a question of what and how large shall be the child's part. Each home is the hub of the world, the center for which all the circumference exists. Love of home and love of work are absolutely necessary to good citizenship, and, fostered in youth, make happy, useful, contented people of us, whether we be large or small.—Lee McCree, in Mothers' Magazine.

IF I WERE A GIRL AGAIN.

If I were a girl again—if some benighted fairy should touch me with her wand and say, "be a girl again," and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belongs to sixteen—some things I should do, and some things I should not do, to make me at fifty the person whom now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself:

"My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary and remember Lord

Chesterfield's dictum, "never to utter one word, even in common conversation, that should not be the most expressive with which the language could supply them." . . .

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us—just as tomorrow's yesterday is still today. So we may all take courage. It is never too late to mend. —Lucy Eliot Keeler, in "If I Were a Girl Again."

Young People.

IN THE SCHOOL OF I'LL TRY.

Oh, there's many a Smile and there's many a Sigh
In the School of I'll Try.
And there's many a Wish and there's many a Why
In the School of I'll Try.

But it's Being and Doing that win, after all,
Though many a failure and many a fall;
For they never drop back very far beyond call
In the School of I'll Try.

It's the truant and dullard that never get far
In the School of I'll Try,
But the wise and the willing keep safe above par
In the School of I'll Try.

And it's Hopeful that asks just a bit of a start,
And it's Purpose that knows every line of his part.
And it's caring and daring that never lose heart
In the School of I'll Try.

—The King's Own.

THE GAY YOUNG FROG.

A True Story.

In the field back of my house, and up the hill, are two nice springs. From one I draw water to my house through pipes while the water from the other goes to my barn and to my neighbor's house. The water runs very swiftly, because it is running down-hill. It is far easier to run down-hill than it is to run up.

The pipe enters this spring not at the top of the water nor at the bottom either. If it were at the top the scum would go into the pipe, and the floating bug now and then. If it were at the bottom dregs and sediment would get in. So the pipe goes in about six inches below the top of the water.

When we are drawing water at the barn for the horses, and my neighbor draws water at the same time for her washing-day, the pipe sucks at a great rate. But it draws in nothing but pure water, as all floating things keep at the top and all heavy things lie still at the bottom. Now for my story:

One morning there was a gay young frog about as big as half my thumb—too big for a tadpole, too small for a wise frog. He could go just where he pleased. He did not have to float with the bugs, for he knew how to dive. He didn't have to stay at the bottom of the dregs, for he knew how to swim. So he kicked out his little hind legs and swam all around the spring, doing very much as he pleased.

One day he saw the little, round black hole of the pipe, where the water was running in quite freely. He wondered where it led to. He put his nose in, and felt the water pull, and was a little scared and backed out. But it was such a feeling to be sucked that way; it felt kind of good around his nose; and he swam up and looked in again. He went in as much as half an inch, and then the water got behind him, and he was drawn all in. "Here goes!" said he. "I shall see what I shall see!" and along he went with the water, till he came to where the pipe makes a bend for my barn—a sharp bend, straight up. As the water was quiet there, he gave a little kick and got up into a still, dark place, close by the barrel where the horse drinks. "Well," said he, "it's a snug place here, but rather lonely and dark."

Now and then he thought of the spring, and the light, and the splendid room he used to have to swim in, and he tried to swim back against the stream. But the water was on him, or running by him swiftly, and he had no room to kick in the pipe. So every time he started to go back to the spring, he would work hard for a few minutes, and then get tired and slip back into the dark place by the barrel.

By and by he grew contented there. The water brought him enough to eat. He shut his eyes and grew stupid, stopped exercising and got fat, and as he had no room to grow very big in the pipe, he had to grow all long and not broad. But he grew as big as he could, till at last he stopped up the pipe.

Then I had to go out and see what was the matter, for the horse had nothing to drink. I jerked away the barrel, pulled out the little plug and put a ramrod down; felt a spongy, leathery something, and pushing, down it went, and out gushed the water. "What was that?" I thought. So I pulled out the big plug, and put down an iron ramrod and churned it two or three times, and then let the water run, and out came a great, long red and white and bleeding frog.

I couldn't put him together again. Anything that gets sucked into the pipe and grows up in those dark places has to come out dead, and all in pieces. I wondered how such a big frog could ever have got into so small a pipe. Then a wise lady in my house told me: "Why, he went in when he was little and foolish, and grew up in there!"

I can not get that poor frog out of my mind. He was so like some young folks that I have seen. They frolicked up to the door of a theater, or they stood and looked into a bar-room, or they just wanted to go to one ball, or got out behind the barn to smoke a pipe, or went off sleigh-riding with some gay young man without asking leave—or some way put their foolish noses into a dark hole that felt funny, and led they didn't know where. Pretty soon, in they go. When they want to get back they can't; and they grow bigger and wickeder, and all out of shape in that dark place. If they come out at last, they are all jammed up, knocked to pieces, sick, or dying, or dead. When I see them in their coffins, I hear folks ask: "How came he to throw himself away so?" "What made him drink himself to death?" "How happened she to go to infamy?" "How came he to be a gambler?" Then I answer as the wise lady told me about the frog. "They went in when they were little and foolish, and grew up there." A bad habit hugs a man tighter and jams him out of shape worse than my pipe did that poor frog.—Thomas K. Beecher, in "Times with the Stars."

TRUE RELIGION.

Religion is not something outside of us; it is something within us. It is not for God alone; it is for man and for man as much as for God. Indeed, we reach God only through our work for man. Religion has nothing mysterious about it; it did not drop from cloudland; it is perfectly natural phenomenon. It issues forth from within. It flows from the good heart; it is the giving hand, it is the righteous deed, the loving act, the good life showing itself in all conditions and circumstances of man's varied and varying existence. Religion does not mean worship alone. It means worship plus the desire to match the Being whose greatness and majesty instinctively draw from us the prayerful word, which should not return empty, but bless him who uttered it with the inspiration of that life to whom it is poured forth. Religion is not simply a matter of rite and ceremony, it is a matter of rite and conduct. Its whole content and intent can be summed up in the words, "Walk before Me (God) and become perfect." Man in his endeavor to match infinity is living out the true purpose of religion.—The American Israelite.

HOW MOLLIE HELPED.

There was once a bright, spirited little girl, whose hard-working father was taken suddenly away from his little family, leaving the whole burden of their support on the mother. A lady questioned this child, but six years old, as to how they got along.

"Oh," said little Mollie, "mother and I do all the work now, and we do it first-rate."

"But what can you do to help, with such little hands as those?" asked the lady.

Mollie held up her plump little hands, and turning them over and over again, said:

"Oh, I can do lots and lots! I set the table, and wash the dishes, and shake up the cradle pillow, and blow the whistle for the baby. Sometimes mamma gets tired washing and she cries. Then I go and lift baby out of the cradle—he's awful heavy—and hold him right up before mamma. Then she always laughs and takes him, and that rests her, you see."—Little Christian.

SOMEWHERE!

There is ever a song somewhere, my dear,
There is ever a something sings always—
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray.

The sunshine showers across the grain,
And the bluebird trills in the orchard tree;
And in and out when the eaves drip rain,
The swallows are twittering ceaselessly.

dear,
Be the skies above or dark or fair,
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear!
There is ever a song somewhere!

—James Whitcomb Riley.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

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10 Bars Pride Soap	.45
1 lb. tin Pure Baking Powder	.30
10 lbs. Cream Rolled Oats, or 7 lbs. Rice	.50
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Fancy shaped Open Vegetable Dishes; oblong; 7 inches, only 10c; 8 inches, 15c; 9 inches, 25c; 10 inches, 30; 11 inches.	40c
Fancy shaped Semi-Porcelain Crockery Pitchers; ½ pint, 10c; 1 pint 12c; 1 qt., 20c; 2 quarts	30c
Plain White Crockery Pitchers; 2 quarts, only 25c; 3 quarts	35c
100 pieces Decorated Dinner Set, only	$9.00
10-piece Decorated Toilet set, only	$3.75

GROCERY SALE.

We bought at our own price an entire grocery store last week, moved the goods in, and now place on sale here—all are fresh, new goods, in fine condition—prices tell the rest.

60c jars of Comb Honey	40c
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30c tins 1-pound Spices, high-grade	20c
25c bottles Boiled Cider	17c
25c Libby Plum Pudding	15c
15c Dr. Brown's Jamaica Ginger	10c
15c Durkee's Cayenne	10c
25c Eddy's Salad Mustard, large	15c
15c R. & R. Plum Pudding, ½ lb.	10c
10c Boneless Chunk Codfish, 4 pounds	35c
10c Smoked Herring, tin	5c
5c Golddust, 6 pkgs. for	25c
25c Combs of Honey, 1 lb., 2 for	35c
35c Bottles Fruit Color and Extracts	20c
25c Tins Corn Beef 2 lbs	20c
5c Glycerine Toilet Soap, 7for	25c

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